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# The Young East

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# To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

# THE YOUNG EAST

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## THE TEACHING OF SHAKA

[A lecture delivered by Prof. Bruno Petzold of the Dai-Ichi Koto Gakko—The First High School—in Tokyo at the Wadayama Tetsugakudo—The Hall of Philosophy at Wada Hill—on its yearly festival kept in memory of its founder, Dr. Enryo Inouye, who established the Toyo Dai Gakko—the College for Oriental Learning. The subject of the lectures at this yearly festival are—according to Dr. Inouye's wish—alternately Sakyamuni, Confucius, Sokrates and Kant. This year Sakyamuni was on the program, and the lecturers were Prof. B. Petzold and the well-known Sanskrit-scholar Prof. Dr. K. Watanabe from the Jodo college in Tokyo. The German ambassador, Dr. Solf, also a Sanskrit-scholar, who takes a deep interest in Buddhism, honoured the festival at the Tetsugakudo by his presence and delivered an address in praise of Dr. Enryo Inouye].

We have met here to-day, in order to do honor to Shaka, to celebrate his personality and his teaching, and quite naturally the question arises: "What did Shaka teach?—What is the meaning of his teaching?"

To some of you this question may seem not at all a natural question, but a very simple-minded question. Especially amongst foreigners, as far as they are interested in Buddhism, a good many will consider such a question as rather useless, because the answer to it has been given long ago and is known to any A B C scholar of Buddhism. Such foreigner will point to the various Buddhist catechisms in German or in English and say: The teaching of Shaka can clearly be seen from these excellent little hand-books, which leave no doubt about the real meaning of Buddhist teaching.

If we inquire, however, a little deeper, we find, that these hand-books are not satisfactory and that the answer to the question: "What did Shaka teach?" is not easy at all, but extremely difficult, for the reason that so many and so contradictory answers have been given to this question.

Let me mention only a few of these answers, the most typical ones.

There are people who say, Shaka's teaching is identical with the Pali Canon; only what is contained in the Pali

Canon can be considered as the genuine and true teaching of Sakyamuni.

Other people say: No! not only the holy texts written in Pali language, but also the Sanskrit Sutras and commentaries and all the 1,662 works, contained in 5,000 or 6,771 books, forming the Chinese Tripitaka, are the true and genuine teaching of Buddha.

Still other people say: All these writings, no matter in what language they are written, or in what collection they are comprised, can not be considered as the proper teaching of Buddha at all, but only as the "finger pointing out the moon." That means to say: The real purport of Buddha's teaching cannot be expressed at all by words, but is revealed to us in the secret depth of our inner heart by communion with Buddha himself, by becoming one with Buddha.

This last conception, which, as you know, is proper to the Zen school, is so to say, a "short-cut" which leads us suddenly and at a bound through the immense thicket of Buddhism to enlightenment. It is the most radical of all short-cuts, which dispenses with the study of the whole Buddhist literature, acknowledging only the transmission "from heart to heart."

Buddhism knows still other short-cuts, which are not quite as radical, but quite radical enough. It is certainly a short-cut, when only three or only one of the holy texts of Buddhism are acknowledged as truly fundamental, as is the case with the Amida Sects, namely, the Jodo-, Shin-, Yudzu Nembutsu-, and Ji sects, and with the Hoke-, or Nichiren sect. These five sects are not even satisfied with reducing the Buddhist canon to a few texts or a single text. The four Nembutsu sects make everything depend on Amitabha's oath of salvation and consider this oath as the full purport of Buddha's teaching. They say: Faith is all, besides it there is nothing, and the expression of faith is the continual invocation of the name of Amida—not of the name of Shaka, as you will remember! In the Nichiren sect everything culminates in the recitation of the title of the Hoke Sutra, that means in the unio mystica with the Buddha of Original Enlightenment by prayer.

If intuition is acknowledged by the Zen sect as the only truth, so is faith by Nembutsu Buddhism and meditation on the mystical truth of Hoke Kyo by Nichiren Buddhism. According to the Zen sect the Buddha said to men: "Know me!" According to the Nembutsu sect he said: "Believe in me!" According to the Nichiren sect he said: "Seek for my essence in the Hoke Sutra only!"

The short-cuts which I have mentioned here, are short-cuts of Mahayana Buddhism. But already Hinayana Buddhism has found it necessary to summarize the variety of Shaka's teaching into short formulas. Probably the best known is:

"Not to commit any sin, to do good and to purify one's mind, that is the teaching of

(all) the Awakened."

We can call this formula of "Dhammapada" the formula of Kai-Ritsu Buddhism, which considers morality as the essence of Buddhism, morality meaning in Hinayana Buddhism mainly self-discipline, eremitic life, conquering our own passions, in short purification of one's own self.

Another well-known formula of Hinayana is the gata of Asvajit, found in the "Mahavagga":

"Of all phenomena sprung from a cause
The Teacher the cause hath told;
And he tells, too, how each shall come to its end,
For such is the word of the Sage."

Scarcely less famous is the stanza of the "Maha Parinibbana Sutta:"

"They're transient all, each being's part and powers,
Growth is their nature and decay.
They are produced, they are dissolved again:
And then is best, when they have sunk to rest."

This last stanza, whose fourth line has also been translated: "To bring them into full subjection, that is bliss!" appears also in nearly identical words in the "Maha Sudassana Jataka" and in the "Psalms of the Brethern." It is, together with the "Mahavagga" stanza generally described as containing the quintessence of Shaka's teaching. Both are expressing indeed the philosophical creed of the Sarvastivada school,—the most important of the Hinayana schools—and may be characterized as the theory of the three characteristics of the dharmas—or as the theory of causation of Hinayana Buddhism.

Here we become aware of the fact that the answer to the question: "What did Shaka teach and what is the meaning of his teaching?" is greatly influenced, if not entirely determined by the philosophical standpoint of the various Buddhist schools. That seems to be a matter of course. But we must remember, that Gautama Sakyamuni, the itinerant teacher, in so many of his preachings which he delivered on his pilgrimages through India categorically rejected any philosophical standpoint. The philosophy in the realm of religion is metaphysics, and to metaphysics the Buddha, as he is described in the Hinayana sutras, did not like to listen. All the different metaphysical questions asked by the various philosophical schools of India—the questions as to the beginning and end of the world, as to the nature of the soul, as to the existene or non-existence of a saint who has entered Nirvana—have been disapproved of by Gautama Sakyamuni as useless questions, or as questions which lead men on the wrong track. The only question of which Sakyamuni approved, was the supremely practical question referring to individual salvation.

But scarcely some hundred years had passed after the entrance of Sakyamuni into Nirvana, when the metaphyisical problems, pushed by him in the

background, came more and more to the front in the dogmatical discussions. At last the metaphysical problems gained such importance, that it became the rule in all systematical discussions on Buddhism to use philosophy and religion as the two fundamental principles of classification. As a matter of fact, when we exclude the first stage of Buddhist literature, we see philosophy and religion overlap and influence eath other to such a degree, that it is nearly impossible to keep them apart.

Already in the theological commentaries of the Hinayana schools the right of philosophy to get a hearing in the religious debates is duly acknowledged, namely, on the one hand by the Sarvastivada school, the most important Hinayana school, which teaches the reality of all dharmas and the unreality of the ego, on the other hand by the Satyasiddhisastra school, which denies not only the reality of the ego, but also the reality of the dharmas, physical as well as psychical. There follow the two Indian schools of so-called undeveloped or half-developed Mahayana Buddhism, namely, the Madhyamika school and the Vijnanavadins, of whom the first teaches the philosophy of "Sunyata" or "emptiness" that means the existence of some absolute in negative formulation, while the latter by their "yui shiki"—or "only mind"—theory acknowledge the existence only of the subjective mind, creating the world by its own power. The schools of pure and fully developed Mahayana, which form the supreme part of the sublime building of Buddhist philosophy teach partly a philosophy of Monism (i. e., the Bhutatathata philosophy Asvagosha's), partly a philosophy of identity of realistic or idealistic colour (i. e., the Tendai- and Kegon schools, both of Chinese origin), partly a transcendental phenomenalism and symbolism (i. e., the Shingon school, an offspring of the Indian Tantric school). These schools, —with the exception of the two Hinayana schools and the Madhyamika schools—are based on sutras, in which Buddha himself appears as preacher and teacher, and—very curious to say—as a preacher and teacher of metaphysics. While the Buddha of the Hinayana sutras (as mentioned before) treats all metaphysics with the greatest contempt, we see the Buddha of the Hoke-, Nehan-, Kegon- and Dai Nichi Kyo, on which the Tendai-, Kegon- and Shingon schools are mainly based, frankly reveling in metaphysics. This Buddha of pure Mahayana Buddhism is in Hoke- and Nehan Kyo still called Shaka, while in the Kegon- and Dai Nichi Kyo he is called Vairoshana, with the express stipulation, however, that this Vairoshana is the Dharmakaya or the innermost enlightened body of Sakyamuni.

Now we are of course free to say that this Shaka of the pure Mahayana sutras is not at all Shaka, inasmuch as Sakyamuni had entered Nirvana already many hundred years before these sutras were composed or "discovered." And note: By

rejecting the Shaka of the pure Mahayana teaching we shall not cease to be Buddhists, we shall simply be reckoned among the believers in the Small Vehicle. But shall we stand on much safer ground by confining our allegiance to the Shaka of the Hinayana teaching only? Can we really, by taking our stand on the Agama Suttas only, say, that we are standing upon the unadulterated words of the true and genuine Buddha? How is such pretense possible, if it is an indisputable fact, that Sakyamuni himself has not written anything, and that the first Agama Suttas have been fixed at their earliest about one hundred years after Sakyamuni entered Nirvana and moreover, in a language which had never been used by Buddha, as Buddha did not speak Pali, but some Magadha dialect? Even by making the largest allowance for the strength of memory, possessed by the early Buddhists and for the faithfulness of oral transmission, it is therefore out of the question that we possess in the Pali canon Sakyamuni's real words, his "ipsissima verba."

An honest and cool-headed consideration of the facts can only come to the conclusion that it is impossible to determine clearly and unmistakably the real words of the master, and the whole standpoint of those who take their stand on the pure unaltered doctrine is illusory. We can only suppose and hypothetically deduce by the way of tiresome text criticism, what the Sakyamuni of flesh and blood may have said. Such text-criticism will undoubtedly acknowledge certain fundamental teachings like the four holy truths, the twelvefold chain of causation and the middle way as authentic teaching taught by Sakyamuni himself, but not the Agama Suttas in their totality. These Suttas are a product of later time and already greatly influenced by the development, which the religious inner life of the people of India experienced since Buddha's Nirvana.

And now I come to the positive answer to my question:—"What did Shaka teach, what is the meaning of his teaching?"

For the believer in Hinayana Buddhism the teaching of the Enlightened One is a petrified formula, which has been fixed for all eternity and admits only one interpretation, namely, the interpretation given to it by the Buddhist evangelists more than two thousand years ago. Those, however, who see in Buddhism, as in every true religion, a fountain of life, which—like mankind itself—is renewing itself constantly and is subject to a permanent organic development, the teaching of Buddha is a continual new revelation of the divine truth. Considered from this last point of view, the teachings of Buddha are as numerous as the sand of the Ganges river and so various, that they correspond to the understanding of everyone of the innumerable living beings.

The Buddha—as we consider him—did not only speak once to men in his embodiment as Gautama Sakyamuni. He speaks from ever and forever through

the mouth of every man of good will and in the heart of every man of good will. Because the Buddha is nothing else but the Absolute expanded through the universe, nothing else than the Tathagata, which no formula can completely contain.

Anybody is free to denounce such conception of Buddha as heresy. The fact, however, is, that this heresy has been acknowledged as Buddhist truth since 2,000 years by millions of men and is still acknowledged as such. The fact is, that this conception of Buddha originated with inner necessity in the psychological dispositien of men and in the needs of their souls and cannot be called a mere accident or ridiculed as a "Hintertreppenwitz" (a backstair joke) of history.

The teaching of Buddha, according to our view as stated here, coincides with the development of Buddhist religious philosophy during the last two thousand years. A clear total view of these various and seemingly conflicting theories can only be obtained by harmonization and strictest systematization, as the Tendai school of Buddhism has done it in an unsurpassable way. This school tells us most clearly, what Buddha said and what is the meaning of his teaching by putting every type of doctrine in its proper place.

Of this immense and most important spiritual fabric of Buddhism which still to-day is containing as much life-force as ages ago, humanity, as a matter of fact, knows very little. In Buddhist countries, Buddhism is mainly a praxis,—with its theory only a few selected scholars are familiar. In the countries of the West, Buddhism is wont to be considered from only one angle, so that this world religion congeals into something very insignificant: into a hobby for specialists, or into a plaything for dilettantes, or into a shibboleth for zealots, dressed into the straight jacket of orthodoxy. Only a deep and unprejudiced investigation and discussion of Buddhist problems, as it would be the task of the Mahayana Institute whose foundation I propose, can remedy this state of affairs.

The teaching of Buddha can only be properly understood if we consider it in its totality, as a living truth, which is revealing itself more and more clearly through the millenia,—that means, that we have to consider Buddhism, as it has de facto been in history, and not as we have arranged it to our fancy. Then we become aware that the four holy truths, the twelvefold chain of causation, the middle way, etc. etc. have been subjected not only to one interpretation, but to various interpretations, and that all of them are derivable from Buddha's own fundamental formulas.

As a matter of fact, all principal teachings of Hinayana- and Mahayana Buddhism are already "in nuce" involved in primitive Buddhism. Just because primitive Buddhism was averse to all one-sided standpoints, the most different stand-

points can be harmonized with it, provided that they are the offspring of true religious feeling and thought.

Therefore it could happen that to the three so-called "seals" of Hinayana, namely:

1. All things are impermanent

2. Nothing has an ego-substance, that is, all things are conditioned

3 Eternally tranquil is Nirvana

A fourth seal, namely, the Seal of Absolute Reality, could be added, without contradicting in any way the teachings of primitive Buddhism and without shaking the building of Buddhism to its very foundations. Buddhism could pass from an initial state, which has often been described as Atheism, through the most differentiated shades of Pantheism and at last land in Theism, without committing any heresy. Buddhism is so large, that the most opposite tendencies, the negation of life and the affirmation of life, the ideal of the Arhat, and the ideal of the Bodhisattva, find room in it. We see in Buddhism on the one hand the "Nirvanisation" of Bodhi (Enlightenment understood negatively) and on the other hand the "Bodhisation" of Nirvana (Nirvana understood positively), and still, we are not entitled to say that the one or the other conception is contradictory to the true principles of Buddha's teaching.

The teaching of Buddha is indeed a very free teaching, but of this freedom and its saving power only a few men are conscious.

BRUNO PETZOLD.

## PHILOSOPHY EXCHANGED WITH IDOLS

It is an undisputed historial fact that Greek philosophy received great influence from Indian philosophy. In fact the gnostic form of Christianity is based on Greek philosophy, especially on philosophy introduced from India.

On the other hand it was from Greece that ancient India learned how to make idols. Until India came in contact with Greece, she had no idols, and it was only after Greek sculptors taught Indians that idols began to be produced in India.

In short after Alexander the Great linked Greece with India the former received philosophy from the latter in exchange with idols.

# WHAT JAPAN OWES TO INDIA

## V. COTTON AND CHESS

VIEWED from the point of trade and commerce the relations between Japan and India have lately been waning, for in the field of export to that country Japan has been and is being rapidly replaced by her competitors. Nevertheless there is one article of extreme importance which binds Japan and India closely for all times to come. This is cotton. It is principally for the purpose of carrying this valuable Indian product to Japan that some great Japanese firms keep their branches in important Indian cities and many big Japanese steamers ply between the two countries.

Now it is an exceedingly interesting fact that cotton was one of the media by which intercourse between Japan and India was opened in ancient times, it being recorded in authentic Japanese history that cotton seeds were first introduced into this country from India. In July 799, a foreigner was washed ashore in a little boat somewhere on the southern coast of Mikawa province, Japan. He had nothing to cover his body, except a mino, or straw rain-coat, and a pair of short drawers. Over his left shoulder he had a piece of blue cloth, very much like a Buddhist's cassock. He looked about twenty years of age, stood 5 ft. 5 in. and had ears with ear-lobes over 3 in. in length. His speech was quite unintelligible, and there was no telling to what nationality he belonged, though a Chinaman, who happened to see him, asserted that he was from Kuen-lun, a Malay country lying south to Champa. Later on, however, when the outlandish man learned to express himself in the Japanese language, he confessed himself to be a man from Ten-jiku, as India was then called in Japan. He used constanly to play on his one-stringed harp, and his songs sounded extremely pathetic. Among his effects was found something like grass-seeds, which proved to be no other than some seeds of the cotton-plant. The Indian was allowed, at his own request, to live at the Kawara-dera temple. There he disposed of his possessions, and built himself a house at the western end of the Imperial capital, Nara, where he began helping others by giving accommodations to travellers and wayfarers. Afterwards he removed to the Kokubun-ji temple in Omi province. This account appears in the 8th volume of the Nihon-ko-ki (one of the official histories).

Again, it is written in the 199th chapter of the Ruiju-kokushi (another official record) that a man from Kuen-lun was cast upon our shores in April, 800, and that the cotton-seeds he had brought with him were sown in the provinces of Kii, Awaji, Sanuki, Iyo, Tosa, and Kyushu. These two records are

enough to convince us that cotton was introduced into this country through the Indian who was unfortunately carried over to this country by the Black Current. Thus Japan is indebted to India for cotton, which is now among the most important materials of clothing for her people, regardless of rank and wealth.

Until quite recently I had believed that *wata*, the Japanese word for cotton, was a corruption of Sanskrit vadara or badara. Now cloth made of cotton is in Japanese *hata* and the contrivance by which it is woven is also *hata*, while professional weavers of cotton cloth were called *hataori*. The last mentioned word has since become a family name and now there are many Japanese bearing it as their family name, such Japanese being considered to be descendants of Emperor Shih Huang-ti of the Tsin Dynasty of China. I had believed that the word *hata* meaning cloth, which gave rise to the family name just mentioned, came from Sanskrit pata or patta. Lately, however, I found that the word *wata* existed in Japan long before an Indian introduced cotton in 799 A.D., and that there is no proof that cotton was in use in Japan before that date and a corruption from Sanskrit Vadara stood for it. I also found that the Japanese word *hata* was even older than *wata*. It is, therefore, unreasonable to say that these Japanese words were of Sanskrit origin.

Accordingly, I want to present a new hypothesis in regard to the word *wata*. It is this: before the introduction of cotton from India, the word was used in Japan to denote cotton made of silk, and after it was done it came to represent tree cotton. Now the place of origin of silk-cotton was Khotan, which Sir Aurel Stein ingeniously named Serindia. Due to the fact that silk was produced there, China and India too at certain times were called Seres, from which was derived the word sericum. As is well known, the ancient name of Khotan was Khwatan. It seems to me that silk-cotton produced in Khotan found its way to Arabia, where it was called qutun or qwatun, which later corrupted into coton or cotton. The same article was sent eastward from Khotan. In Japan the Hata families, who emigrated from China, first made weaving of silk cloth their profession. They had settled at Uzumasa, a suburb west of Kyoto, even before that city was made capital, and the place where they carried on their industry was Nishijin, which still continues to be one of the centres of silk weaving industry in Japan. The silk cloth made by the *Hata* families was called *hata*. This was, in my opinion, a corruption of Khwatan, the word having first changed to Khata and then to *hata*, the medial w and the final n having been dropped. Not only the cloth itself, but the machine by means of which it was made was called *hata* and the persons engaged in the work came to be known by the names of

*Hata, hataori* and *Hattori.* As for silk-cotton, the material for cloth-making, it came to be called by another name "*wata,*" which was also a derivative from Khwatan formed by dropping the initial kh and the final n. Thus through the process of differentiation the name Khwatan came to be used in two different ways, the one for the material and the other for the thing manufactured with it. This differentiation further occurred when tree-cotton was used as material in place of silk-cotton and no doubt the word wata came to be used for denoting the former. For when it is called ki-hata (tree cotton) the syllable ha is pronounced wa, as is customary with the Japanese language. This hypothesis of mine on the origin of the word may be too far-fetched, but I venture to present it just to invite criticism. By the way, a flag or a banner is called in Japanese *hata* and so the two are often mixed up. But the Sanskrit word for silk is pata and that for a banner pataka, so that the two are entirely different.

One of the most popular games in Japan is chess, which is called in Japanese shogi. It is a modification of the Indian game Caturanga, which means an army corps consisting of four parts. As a matter of fact the original Indian game contains four parts, elephant, chariot, infantry and cavalry, all of which are represented in the Japanese game. To be particular, Hisha (a flying chariot) and two Kyosu (two incense cars) represent the chariot, Kaku (a corner runner) the elephant,* Fu (nine pawns) the infantry and Keima (two horses carrying incense) the cavalry. Thus the four component parts of an army corps are represented in Japanese chess. Besides them, it has as the central piece Gyoku or Wo (jade or King), which corresponds to the queen in European chess. On either side of the King are two pieces, called Kin (gold generals) and next to it Gin (silver generals). This is a feature in which Japanese chess is different from the European game and probably tells of the development of the original Indian game Caturange made in Khotan after it entered Central Asia. Khotan was a region well known for producing jades, its two rivers, from the beds of which jades are taken, being known by the names of Kara-kash (Dark jade) and Blun-kash (White jade). It appears then that jade was made to take the place of queen and gold and silver generals being introduced into the Indian game was made more complex and interesting in Khotan. European chess seems to have been taken from Persia and it is possible that chess as developed in Khotan was also introduced from Persia. In China the game has evidently gone out of popular favour, but in Japan it continues to be very much played by all classes of people.

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* The two chinese characters 角行 representing Kaku are really the character 象 (elephant) split into two.

European chess is very much similar to Japanese shogi, and the movements of pieces are exactly same. A Japanese, knowing how to play shogi, can easily learn European chess and become a good player after a few practices. Instances are not rare, in which good Japanese players of shogi, taught how to play European chess by Europeans while on a voyage or on similar occasions, surprised their teachers by showing themselves very adept pupils and by beating them after a few trials. Of course such is due to the knowledge and experience they had of Japanese chess. Thus European chess is generally similar to Japanese shogi, but there is one great difference between them. It is that in Japanese shogi pieces captured from the adversary are used to strengthen one's own game. In this respect the Japanese game is a step ahead of the European, because it makes it more complex and interesting. The Japanese have never employed prisoners of war in actual warfare or in any labours, but in Europe recently prisoners of war were employed and that very often in a cruel manner. The Japanese have been well aware of the advantage of employing prisoners of war, as they do in chess, They have abstained from doing so out of human-itarian motive and in deference to the spirit of Bushido.

J. TAKAKUSU.

## WEAVING IN INDIA

The weaving industry in India attained a very high development. In addition to wool and linen mentioned in the Vedic period, cotton and silk fibres were largely used in the manufacture of clothes and garments. In the earliest Buddhist literature we find mention of garments of Kapparsika (cotton) and of Koseyam (silk). We have a list of various kinds of cloth and blankets, e.g. Gonaka (goat's hair coverlet), Cittika, Patika (white blankets), Patalika, Tulika (quilts stuffed with cotton), Vikatika (quilts with figures of Lions), Uddalomi (quilts with fur on both sides), Ekantalomi (those with fur on one side), Koseyam (silk cloth), Kuttakam (carpets). Cotton was cultivated in large fields near Benares [Tundila jataka]. The cotton textile of Benares was highly spoken of (Madiyaka jataka). In the Vinaya pitaka the cotton cloth of the Sibi country is praised for its high quality, (M. V. viii. 1) We also hear of rugs for elephants and horses. *Banerji, Economic Life.*

# EPISODE OF EARLY RUSSO-JAPANESE INTERCOURSE

RUSSIA, in her eastward expansion during the early part of the Nineteenth Century, knocked at the doors of Japan several times and tried to open intercourses with the latter. In this connection, it is interesting to note that a Japanese went to Russia as early as 1852, entered the service of the Russian Government and lived for a long time in that country, unltimately returning home to live in peace and die.

This man was Tachibana Kumezo, afterwards Masuda Kosai, who was a retainer of Ota Bitchu-no Kami, Lord of Kakegawa in Totomi (now Shizuoka-ken). He was born in the 3rd year of Bunsei or 1820. Young as he was, he was fond of military arts in which he soon acquired proficiency and became one of the most accomplished swordsmen in his clan. Had he been ambitious he might have attained to a high position in his lord's service; but he was contented with himself and did not care to better his lot in life, and passed his days without much thought for the future. One day his uncle, a man of influence in his clan, told him their lord would send some one to Edo (now Tokyo) to inquire into the condition of that city, and he could think of no one fitter for the task than his nephew, to whom he now made the proposal. Kumezo was highly delighted with the prospect offered to him; and willingly accepted the proffered post.

Soon afterwards he went up to Edo as a spy of his clan; but he found it was not so easy as he had imagined to observe the exact condition of the city, and thought it necessary to resort to some new means. He therefore became acquainted with gamblers through whom he had great opportunities of observation. Meanwhile his skill in artillery served to introduce him to retainers (samurai) of Mito, Satsuma, and other clans; but his want of polished manners estranged them and their acquaintance was entirely cut off. He was rather glad at being rid of these men with their excessive etiquette. At this time he began to think that his life did not present to him any brilliant prospects, nor had he much pleasure in receiving a small salary from his lord, which, as it were, enabled him to live one day in the same way as another. He came to the conclusion that there was greater fun in being a ronin (a man of the military class who has not a lord or master) and free from troublesome restraints.

He therefore dropped his connexion with his clan, and became ronin, and travelled through several provinces. His skill in artillery made many daimyos (feudal lords), with whom he came in contact, wish to make him their retainer,

but he who had left his own clan, refused to join any other. After returning to Edo, he kept constant company with gamblers, among whom he became popular. In time he found himself an experienced gambler, and for gambling he was thrice imprisoned.

While at Kawasaki he became intimate with the daughter of a well-to-do family, who, it is said, fell in love with him; but when her father found out their relations, he scolded her severely and tried to separate the two. Meantime the girl died in child-birth, and the angry father immediately took the baby to Kumezo, who was but a wanderer and in penury and had of course no means of bringing it up. One night he went to the River Rokugo, near Kawasaki, and threw it into the water. He ran home without once looking back after his fiendish act. He was daily engaged in brawls, and by his violence many persons were injured. He was then in the lowest depths of vice and crime.

One day, however, such a rascal as he was, he reflected on himself, and on reviewing his past conduct, was suddenly struck with fear, thinking of the future punishment that was deserved by such a wicked man as himself. So he resolved to renounce the world. He turned a Buddhist priest, served his novitiate at the great temple of Hommon-ji at Ikegami, where he studied Buddhist canons with untiring diligence, and was in due time put to a responsible post in the management of the temple. Nevertheless his wild disposition returned once more; and he found the routine business of the temple too irksome for endurance. He ran away one night from the temple to the great amazement of the priests there. He wandered along the coast as an itinerant priest, and at length came to the port of Shimoda in Izu where he was attracted by the beautiful scenery of the place, and dwelt for some months in a cell he built himself. This was in the 4th year of Kaei or 1851, when he was 31 years of age.

In the following year a Russian vessel, Diana, having been damaged while in the Japanese waters, had anchored off Shimoda for repairs. The captain in one of his walks on the shore, while waiting for repairs, came upon Kumezo's cell, and through his interpreter, became acquainted with the would-be priest. Their acquaintance grew into intimacy, and the captain, when on the point of leaving Shimoda, asked Kumezo if he cared to visit Russia, for if he did, he assured him, he would be delighted to take him on board his ship. Kumezo, who had no relations or connexions to hold him to his native land, gladly accepted his offer. He went into the ship, and in course of time, arrived in Russia, where he remained a long time a guest of the hospitable captain. At that time every Japanese was prohibited to voyage abroad under strict punishment.

After leaving his country, Kumezo employed his time in

learning the Russian language, in which he had acquired a little proficiency. He also taught his native tongue to Russians. Before long he received a small appointment under the Russian Government, that was eager in inquiring into Japan's condition, and changed his name to Yamatonoff (Yamato-no-fu, i. e. a man of Yamato or Japan), which though like a Russian name in its ending still served to remined him constantly of his native country. He was promoted in his office until he became a diplomatic official. He was decorated with the third order of Stanislaus. When, afterwards the Bakufu, or Tokugawa Government, sent an envoy to Russia, Yamatonoff was ordered to receive the embassy. The Russian Foreign Minister proposed to send out a carriage to convey the embassy to the palace, against which Yamatonoff, who knew the strict etiquette of the Shogun's Court, protested as the envoy might take it amiss if a single carriage was sent for himself and his retinue. The ministers, it is said, at his advice, sent two carriages, one for the envoy and the other for the retinue. The envoy too, when he found a countryman in the service of the Russian Government, obtained facilities he had not expected in his negotiations with that Government. And when he left Russia, he exchanged photographs with Yamatonoff in remembrance of each other. After this, Yamatonoff rose in the Government's favor, and was enabled to travel through Europe and some parts of India with Russian diplomatic officials. He had never forsaken the Buddhist faith which he had embraced so eagerly after his wild youth, but had remained a devout believer. He, therefore, leaped with joy when he found himself in India with these officials. He visited Buddha's grave and with the root of the sacred tree he dug out there, he made himself a rosary, which he kept with him during the remainder of his life. This rosary, we may add, is now in the possession of Mr. Nagase, of Hizen.

So years flew until, in the 6th year of Meiji, or 1873, Iwakura Tomomi, Ambassador, in his course visited the Russian court. Yamatonoff often called on him during his stay, and the latter was much interested in the adventurous Japanese. He persuaded him to return to Japan, where he could spend his old age in peace among his compatriots. Yamatonoff who was grateful to the Ambassador, and who thought of the days before coming to the remote strange land two and twenty years before, felt a longing to see once more his native country which he left behind so many years since. He begged the Russian Government to permit him to return to his own country. The Czar Alexander II., who understood his feeling, readily gave him the permissien, furnished him with 700 roubles for the expenses of his voyage home, and magnanimously conferred on him a life pension of 300 roubles. Yamatonoff wept with gratitude, and parted with

tears and reluctance from his numerous friends in a country which had become his second home. He accompanied the Ambassador home, and arrived in due time at Yokohama.

After his return home he assumed the name Masuda Kosai, by which he is better known. He took a small house in Shiba Park, where he spent his days in prayers. Of the pension conferred by the Czar, he spent what was absolutely necessary for bare existence and gave the rest to his relations and connexions. Many high officials visited him and tried to prevail upon him to accept an office under the Japanese Government, but he refused, saying he was still a priest who had renounced the world, to which he had no desire to return. He afterwards declined visitors, and was in time left alone by all. He was chary of relating his experience at home and in Russia. To the outside world, during his life in Shiba Park, he was nothing more than an old Buddhist priest, who was blind to the world. So he spent 12 years at Tokyo, and early in the 18th year of Meiji, or 1885, he fell ill, and knowing his last hour was come, he refused medicine and calmly awaited death. On the 31st of that month, he called those in the house to his bedside and told them that he was going that day on his last long journey. He began reading aloud the Buddhist canons, until his voice became fainter and fainter. At last it became silent, and at the same time his eyes closed, with a smile on his face. His remains were taken to the temple of Genshoji, in Shirokane, Shiba. This eccentric and adventurous old man was sixty-five years old when he died. He who was in youth fond of alcoholic liquor, abstained on becoming a priest from both wine and flesh; even in Russia he only took wheat and vegetables.

SHUJIRO WATANABE.

## THE FIELD

*"The World is my country, to do good is my Religion."*

### THE SONG BIRD

*When the evening steals on western waters,*
*Thrills the air with wings of homeless shadows,*
*When the sky is crowned with star-gemmed silence*
*And the dreams dance on the deep of slumber,*
*When the lilies lose their faith in morning*
*And in panic close their hopeless petals,*
*There's a bird which leaves its nest in secret,*
*Seeks its song in trackless paths of heaven.*

—RABINDRANATH TAGORE.

# THE ESSENCE OF ZEN BUDDHISM

ZEN is a phase of Buddhism which inculcates upon us how to experience 'Buddha-heart' in person, and shows us the excellent way of realizing 'one's true self.' Nay, it is 'Buddha-heart' itself and the whole of 'one's true self.' Buddha through his career as a religious teacher used to teach people according to their various faculties, as a good physician prescribes medicine for patients according to their individual complaints. Buddha's Dharma therefore contains a great variety of doctrines: the Hinayanism (the doctrine of little vehicle), the Mahayanism (the doctrine of great vehicle), and the doctrine of the supreme vehicle; the teaching of 'gradualness,' that of 'abruptness,' and that of 'unsurpassed perfectness and abruptness.' It is divided into 84,000 classes of doctrines, which are set forth in the sacred works of over 3,000 volumes. All these, however, are nothing but manifestations of one single 'Buddha-heart.' It is therefore asserted that there are not two, much less three, doctrines, but that there is the doctrine of only one vehicle. Seen from without, it may seem to be divided into exoteric and esoteric doctrines, or the doctrines of 'holy path' and 'pure land,' which teach us quite different things; but if we go deep into the heart of the Dharma, we shall understand that it is only one teaching.

In teaching and converting people, Buddha freely used the power of his fluent speech. He led those, who were ignorant of the truth, on the way to the realization of enlightenment, which one can attain on freeing oneself from illusion. He showed those, who were lacking in moral character, personal examples of how to refrain from evil and perform good deeds. He taught those who were deeply merged in mental trouble to get rid of it and instead gain the peace of mind. He taught votaries of Bacchus that human life is full of pain and suffering. He taught those who were deceived by reality that mind and body are both illusive. Again he disillusioned those who were persistent in the belief of the eternity of the world with the doctrine of transitoriness. He did the same with those who firmly believed in the existence of Atman by teaching that everything is void of Atman. On the other hand, for those who were oppressed under the heavy burden of the trouble of life he opened the gateway leading to Paradise. To those who were too ready to accept the doctrine of void he gave a doctrine that 'Everything represents the True Form.' To those who blindly stuck to the doctrine of transitoriness he taught that of eternity. To those who indiscriminately believed in the non-existence of Atman he taught the doctrine of great Atman. Through all these doctrines he endeavoured to make people understand that depravity is identical with enlightenment, that the mundane world is the

pure land itself, that the physical body is endowed with eternal life, that a fantastic form is nothing but the true from, and further make them attain to the condition of a Buddha who is supreme in knowledge and virtue. As an old poem has it, "At the foot of a mountain, there are so many ways found for climbing it, but every one of them will lead you to the top where you can look up at the moon," Buddha's teachings were solely intended for showing people the moon on a high mountain, that is, the bright moon of *Shinnyo* or 'Buddha-heart.' This 'Buddha-heart' is endowed with all sorts of good qualities; the supreme *knowledge, decision* of highest degree, and the greatest *benevolence.* In the first, the light of 'Buddha-heart' is manifested, and in the second and the third its power and compassion are manifested respectively. Buddha personally experienced this very 'Buddha-heart,' as a result of which he attained to the highest enlightenment, and displayed strenuous exertion and great compassion. How can this 'Buddha-heart' be realized and revealed in one's own person? A *bombu* or 'ordinary man' cannot think of it, nor anyone can apprehend it merely through the faculties of sensation and perception. One can experience it for oneself through the power of Zen. A man may apprehend secret meanings of different doctrines, but if what he has obtained is scholastic knowledge and nothing more, he must be like an astronomer who however much may know about heavenly bodies cannot even a step leave the earth on which he stands, or he must be like a shopkeeper, who deals in goods for his master, who concerns himself in the receipt and payment of a large sum of money, and who however cannot possess even a penny of it. This is not merely the case with a scholar of Buddhist doctrines. An ethician may talk and write on ethics and morals of the West and the East, of ancient and modern times, and may be able to represent the truths as they really are; but if he does not live up to the principles set forth in them, he may be called a scholar of virtue, but not a person of virtue. In modern times the knowledge of things becomes deeper and deeper, but social virtue becomes meaner and meaner; the more science advances, the more the moral attitude of society degenerates. This is because we do not study scientific principles on the one hand, and on the other endevour to practise moral principles.

How can one hit upon this 'Buddha-heart'? it may be asked. 'The way is near at hand; but one always goes a long way to look for it.' One ought to reflect upon 'one's own self' and thereby reveal this 'Buddha-heart' in the whole mind and body of oneself. What is one's own self? One's sensation is produced as a result of contact of the six sense-organs: eye, ear, nose, tongue, body, and mind, with the six sense-objects: form, sound, smell, taste, touch, and ideation. In these combinations, there are illusion and

enlightenment, good and evil, pain and pleasure, joy and dejection, and all other states of mind, all of which arise through the principality of causation. If therefore these are minutely examined, we shall understand that they, like 'flowers in the air' or bubbles in the water, are phenomena of only temporary existence, which appear and disappear in every infinitesimal portion of time. They have nothing which can be regarded as their substratum. *Bombu* or 'ordinary men' are deceived and depraved by these sensations, and as a result of it they are born and reborn in the six realms of existence, where they undergo all sorts of pain and suffering. Keishin, the Dhyana-master of Chosha, China, says: "Students of Buddha's way are ignorant of the true form, only because they have illusorily taken 'sensational' mind for something of absolute existence. This has caused them to be born and reborn since time immemorial. The ignorant call it the true physiognomy."

This 'sensational' mind is a mind which belongs to the sphere of composite things, or it is a 'befooling' consideration. It is always enslaved to what one sees and hears, directed to anywhere one thinks fame and benefit likely to turn up. It may sometimes stay in a right place and abide by a good mind, still it is subject to some sort of delusion. If one takes this 'sensational' mind for one's true self, one may as well take a slave for his master.

If therefore one wishes to realize what one's true self is, one ought to abandun all illusions and wrong ideas, and reflect what the thing itself is, that knows, feels, and moves like this, and thereby comprehend its true form. One's true form is free from differentiations of birth and death, and of illusion and enlightement; it is the substance of absolute goodness, which is endowed with great knowledge, great courage, and great compassion. The realization of it is not effected, as realizer and realized, subject and object, being related to each other, but at the moment when one's whole being, mind and body, is made into a great Buddha-heart. This —'the Samadhi which is enjoyed merely by oneself'—is realized through the practice of Zen.

The Zazen (or meditative sitting) is the way in which Zen is attained. Of the four postures of the body: going, standing, sitting, and lying down, sitting fits best for the practice of Zen. Sitting is a posture of motionlessness, calm and tranquility. The body being kept motionless, the mind will be free from any motion or agitation; the body becoming calm and tranquil, the mind will also become calm and tranquil. As it is free from agitation, it is not disturbed by external objects. It may be excited to act, but it will be like a lotus which is not soiled by the mud in which it grows. It is calm and tranquil, and therefore it is free from illusion, and if it may come in contact with various conditions of life, e.g. prosperity or adversity, it will be like a clear mirror which reflects all images, but on

which they leave no mar at all. At the moment when the mind is neither oppressed by objects from without, nor excited by illusion from within, the right knowledge, which is enshrined in one's heart will be shed light on and 'one's own self' will naturally be revealed. Joyo-Daishi, who introduced the Sotoshu, a form of Zen-shu, into Japan, says in the *Dendo-wa :*

"All Buddhas, Tathagatas, in transmitting the excellent Dharma directly from one to another, and in realizing the unsurpassed enlightenment, have had the supreme way which is free from artificialness. One Buddha always transmits this way to another rightly and not wrongly, with the 'Samadhi for self-enjoyment' for its standard. And the right way leading to the Samadhi is upright sitting and meditation, etc. etc."

Josai-Daishi, the fourth Patriarch of the Japanese Sotoshu and the founder of the Sojiji, says in the *Zazen-yojin-ki :*

"Zazen as a direct result of its practice makes one able to enlighten one's own mind and settle oneself peacefully in one's proper place. Having attained to this condition, one is said to have disclosed one's natural physiognomy or revealed one's aspect in its original state."

If you practise Zen so fully that you reach its extreme point, you will be able to enlighten your mind and have excellent Dharma transmitted in person; and on the one hand you will experience endless pleasure in your mind, while on the other you will feel, so to speak, your mind and body embelished with all Buddha's excellent qualifications. Whenever you are excited by the Zen heart, you will be tracing the great path of the universe in your everyday life, and whereever you may be placed when roused by the Zen chance, you will be able to go through the world as if you walk in an open space, without being hindered even by small obstacles.

If viewed through the Zen eye, all the Tripitaka, which Buddha taught during his life time, is a manifestation of the Zen heart, the doctrines and creeds of Buddhist sects are all issues of the Zen heart. Not only that, the national wisdom can be right, and national morality can be perfect, through the Zen heart. The peace of society, the happiness of mankind can be said with ample reason to be benefits derived from Zen. Zen therefore is not merely a possession of the Zen-shu, but of Buddhism ; nay it is a possession of the whole universe. Wise and ignorant, men and women, must practise it, and attempt to reveal their own natural physiognomies.

S. ARAI.

# FIVE HEROIC FARMERS OF FUKUOKA

THE Prefecture of Fukuoka in Kyushu is probably the richest district in the whole Empire of Japan as far as the per capita wealth of its inhabitants is concerned. Not only does it contain many wealthy citizens, but most of its people are well-to-do and poverty is practically unknown there. This is chiefly due to the fact that the prefecture is rich in coal mines and in consequence its manufacturing industry and commerce are in a flourishing condition. At the same time agricultural industry, which is pursued by a great many people of that prefecture, is no mean factor which makes them so well off. In fact the district ranks fourth in the list of prefectures in regard to the amount of agricultural products it yields. For this, there is a reason, which is worth while telling.

A big stream named Chikugo-gawa flows through the prefecture to the sea. Its bed is very low and so in former times its water was not available for irrigation. Farmers living along the river had always wished to conduct it to their fields, but in those days when engineering science was unknown it appeared to them to be next to impossible to dam the stream and lead its water to the fields by means of canals. So for many years nobody ever tried to utilise the river, until there appeared five daring men. They were the headmen of villages situated along the great river. They consulted among themselves and decided to carry out an irrigation plan which they had drawn up. Japan was then under the rule of a feudal government under one of the Tokugawa Shoguns and the district referred to was the domain of a certain powerful Daimyo. To this Daimyo, the enterprising five headmen applied for permission to carry out their scheme. It seemed to the Daimyo and his advisers that their plan was on too large a scale and that its realization was impossible. Accordingly the Daimyo sent back their petition with a laconic remark that it could not be considered.

The five headmen were disappointed, but they were too courageous to lose hope. A second direct appeal to the Daimyo was out of the question, for in those days such an act was considered sacrilegious and any body guilty of it was sure to be meted out severest punishment. Accordingly the five men had to act with great tact in presenting a second petition. They began by winning over to their side an agent of the Daimyo, who gave administration to their villages and through this man they managed to induce the Daimyo and his advisers to reconsider their plan, with the result the Daimyo was at last persuaded to approve it. Before giving sanction, however, the feudal lord had to obtain the approval of the central government in Yedo (now Tokyo). After many days of waiting this was also granted and one fine

morning the five headmen were summoned to the presence of the Daimyo to receive his sanction.

It was then given, but on a condition. It was a terrible condition. In the presence of an impressive gathering of his chief retainers, the Daimyo solemnly delivered these words: "I now grant your petition as you have been so earnest and persistent. What you intend to undertake, however, is a great and difficult work. If you fail, I shall lose face and be made a laughing stock of the public. Mind you well then that in the event of your failure, I shall be compelled to condemn you to the severest punishment." The severest punishment in those days was crucifixion.

The five farmers, however, were ready for anything. None of them flinched; they remained as calm as if they had heard some complimentary words. "My lord," said their spokesman, "what you have been pleased to say is just and right. Pray do as you like with us, should we betray the great favour you have granted us in approving our scheme."

So an irrevocable pledge was made. As soon as the five headmen came home, they called their villagers to a great meeting and when they assembled in their hundreds, the spokesman of the headmen announced to their great joy how their petition was granted. He then continued: "My friends, before starting the great work we have undertaken, I have one thing to ask you to do. All of you go to that yonder bank of the stream, clear a plot of ground and erect there five posts in a row." Wondering, the villagers did as they were asked and soon five posts were erected at an open ground facing the river. The villagers then asked, "Pray, fathers, what are these posts for?" "Upon them," replied the spokesman, "we are to meet with death by cruicifixion if we fail in accomplishing our work. We have pledged our lives to our good lord."

The villagers turned pale, but they resolved there and then that come what would they would bring their work to success, for they knew that their failure meant the death of their beloved leaders. Like one man they worked with a will one and all, young and old, women and children too, each doing his or her bit. Month in and month out, they toiled, never complaining and never relaxing, until the great river was successfully harnessed and through a network of canals and ditches was made to yield its water to thousands of acres of dry land. It was in this way that the Prefecture of Fukuoka came to possess a vast tract of fertile rice fields.

At the ground where the five headmen caused five posts to be erected, there stand still a shrine. It is called the "Shrine of the Five Village Headmen." It was erected by the grateful villagers in memory of their benefactors. A festival is held there every year and their names continue to be revered by the happy and peaceful farmers of the district.

ISOH YAMAGATA.

# NOTES

## Protection of Animals in Japan

A movement for the benefit of animals has been afoot for a long time in Japan. It is different from similar activities in Occidental countries in that while in the West such a movement is generally negative, it is active in Japan. In other words, what is in the West Society for the Prevention of Cruelty to Animals, in Japan it is Society for the Protection of Animals. A Western S.P.C. A. owes its foundation chiefly to utilitalian motives: men have found by experience that it is economically advantageous for them to treat animals with kindness and have founded S. P. C. A. chiefly for the purpose of benefitting themselves. In Japan, the S. P. A. owes its origin principally to man's love of animals.

From very early times Japanese have had a brotherly feeling towards all animals, regarding them as fellow creatures. In fact before Japan opened intercourses with Western countries and learned of their way of living, practically no Japanese used meat from four-legged animals as food. This love of animals by Japanese sometimes went too far. An instance of this was the case of Tsunayoshi, one of the Tokugawa Shoguns, who ruled the country in the last half of the seventeenth century. He loved dogs so much that he issued a decree prohibiting the killing of dogs under severe penalty and in consequence not a few persons lost their lives or liberty for infringing it. It goes without saying that with the best of intentions, this great friend of the canine tribe erred in a very serious manner, but his example, stupid as it was, is illustrative of the sentiment the Japanese people entertain towards animals.

The Japanese Society for the Protection of Animals was founded in 1902 at the instance of Prof. Tatsutaro Hiroi, who is justly called the "Friend of Animals," with the support of many of leading men of all classes of society. It was and is wholly independent of religion, as may be inferred from the fact that its first President was the late Hon. Sonpuku Senge, head of all Shinto sects, and Vice-Presidents were the late Rev. Seiran Ouchi, promiment Buddhist scholar and worker, and the late Hon. Soroku Yebara, well-known Christian statesman and educator. On the 15th of every month members of the society, including scholars, educators, politicians and businessmen meet and discuss ways and means for diffusing and encouraging the love of animals among the masses. It is in a way a social gathering and is enjoyed by all attending it.

The society is fortunate in being given strong support by the Educational Department and the Metropolitan Police Board in various enterprises it under-

takes from time to time. It has its headquarters in Tokyo and branches in Yokohama, Osaka, Kobe, Shimoda, Kagawa-ken, Tottori-ken and Mito, and carries on its good work by means of popular lectures, publications, representations and personal exhortions. Affiliated to it, there is a Children's Society for the Protection of Animals. This society sends lecturers to primary schools and kindergartens and is maintained by 2,000 supporting members.

One of the most interesting enterprises undertaken by the S. P. A. of Tokyo in recent years was a propaganda work carried out at Hibiya Park on September 10, 1922, with the help of students of all the leading girls' schools in Tokyo. On that occasion T. I. H. Prince and Princess Yamashina, the Ministers of State, foreign Ambassadors and Ministers and many other prominent persons were present. At 10 o'clock in the morning several dozen carrier pigeons, which had been specially trained for the occasion, and which were released on the top of Mt. Fuji, flew back to Tokyo, each of and these messengers of peace carrying a message of love to the persons assembled at Hibiya. The following was one conveyed to the foreign Ambassadors and Ministers:—

"The Dobutsu Aigo-Kai takes the liberty to submit to Your Excellency this humane message which a carrier-pigeon has conveyed to you from the top of Mt. Fuji.

"Egoism and materialism have crushed the peace and equilibrium of the world, shaking its existence to the very foundation. As the remedy for all this the after-war economic reconstruction has been suggested as if it were the panacea for all human diseases. This we are far from contradicting, but we do not believe in the idea of the rebirth of humanity which revolves about a mere theory of economic reorganization. It seems to us that the only place to begin is in every-man's heart. We stand for humane education of individuals and anticipate from it the real regeneration of the shattered humanity. We are in urgent need of the collaboration of the civilized nations of the world in putting humanenesss in the place of cruelty, malice, unfeelingness, and what not. Let all the humanitarians of the world have voice in the recasting of war-cursed humanity.

"We avail ourselves of this opportunity to pay our highest respects to you and the countrymen you represent here."

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### Monument to a Horse

A monument in memory of a horse is in course of erection at an open ground in front of a dormitory of the Kanegafuchi Spinning Mills in Mukojima, a suburb of Tokyo. The animal, which will be comemorated in this way, was neither a famous winner on the turf nor the favourite charger of a great soldier, but was just a plain, ordinary riding horse. It died at the spot where the monument is being erected in a manner which deeply moves our

feelings, and it is on the account that the Directors and work-hands of the great mills have gladly subscribed to the fund needed for perpetuating its memory.

One morning in May last, one Umekichi Okada went out riding the horse, he being a member of a riding club belonging to the mills. Okada San had been learning horsemanship for some months past and like most novices believed that he was already entirely at home in the saddle. He wanted to show off his skill as a rider to his friends at the mills and whipped his horse to a gallop. Just as he reached the above-mentioned spot, all of a sudden a workman named Dobashi emerged from a corner and all but collided with the galloping horse. Frightened out of his wits Dobashi uttered a loud shout, which so startled the horse that it reared, lost its footing and fell down on the ground with a thud. As it did so, the horse held the man in its forelegs as if it intended to embrace and protect him. Several men, who happened to be near by and saw the accident, rushed to the spot to render assistance and found that both the rider and the man were unhurt, but that the poor animal had been killed having struck its head againt the hard ground. It cannot of course be said with any degree of certainty that it deliberately gave up its life to save the man, but the fact remained that he was saved because the horse held him in its forelegs.

All who heard this story were deeply moved. Some persons brought out a suggestion that a monument be erected in memory of the poor animal and it having been accorded a chorus of approval, a subscription list was opened. Practically all persons connected with the mills, from the Directors down to the office boys, contributed to it like one man. A huge stone monument, ten feet high, with four Chinese characters 仁馬觀音 inscribed on it, will be erected, and around it some trees will be planted and under its shade a drinking trough be installed for horses carrying freight to the mills.

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## Preservation of Korean Culture

In regard to the administration of Korea, Japan has frequently been accused of wilful destruction of Korean culture. This accusation, like many other condemnations of Japan's doings in Korea, is entirely baseless. Far from destroying Korean culture, the Japanese authorities are intent on preserving it. A tangible proof of this is a good work just accomplished, which is reported in the latest issue of the *Chosen Bukkyo*, a monthly magazine of Korean Buddhists. The work referred to is the repair of the famous Pulkok-sa (Bukkoku-ji in Japanese) Temple in Kyongju, South Korea, which has been going on during the past eight years at the expense of the Government. This temple was built more than one thousand years ago when Korean civilization reached a high stage

of development and was a masterpiece of architecture. During the long period of maladministration under which Korea suffered, however, the great and magnificent temple was left entirely to the ravage of wind and rain and was gradually falling into decay and ruin. About ten years ago the late Count Terauchi, the then Governor-General of Korea, paid a visit to the temple, and regretting to see it so dilapidated, caused a plan to be drawn up for its repair and restoration. This plan, which involved the outlay of nearly 50,000 *yen*, was approved by the Government in Tokyo and eight years ago the repair work was taken up, an expert architect having been specially appointed to direct it. The work has lately been completed and the great and beautiful temple is again in its former state of grandeur. Not only that, but the ground of the temple has been laid out as a fine park and a motor-car road constructed to the gate of the temple from the town of Kyongju, which is accessible by a light railway from Taiku on the trunk line. Kyongju was the capital of ancient Korea and abounds in historic relics showing the glory of old Korean civilization. The town is well worth while a visit by tourists, especially as they can now see the Pulkok-sa Temple in a state of its former glory.

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## Federation of Mahayana Brotherhood

Dr. Kakuryo Nishijima, Director of Waseda Hospital, one of the most prosperous private medical institutions in Tokyo, is a devout Buddhist. He was once the proprietor and editor of an English journal called the Light of Dharma, which was published in America. He has just decided to start a world-wide movement by organizing a federation of persons possessed of the same faith as he for the promotion of international peace and advancement of happiness of mankind at large. The following is our translation of part of a manifesto he has issued in this connection:

"Love of mankind as taught by Mahayana Buddhism does away with social discrimination and international difference. Still more it makes us to forget individual difference in respect to wealth, position, intellect and character. When people once awake in the great spirit of Mahayana brotherhood all races, nations and communities of the world will enjoy the glory and happiness of co-existence and mutual prosperity. It will eradicate all causes of international misunderstanding and conflict, suppress racial prejudice and oppression, put an end to social struggles originating from class-feeling, save mankind from deterioration resulting from the narrow idea of individualism and egoism, and eventually bring about the true solution of all questions of politics, economy, education, industry and other social affairs as well as of individuals. The world to-day, is at a dead-lock on account of the one-sided progress of material civilization, and every

nation, community and individual is beset with fear and anxiety. What Japan, the only country of Mahayana Buddhism, is now thinking and doing at this critical moment? It is high time that followers of Mahayana School of Buddhism awoke to a great mission which it is their duty to bear and accomplish to purify the turbid current of material world civilization. Undoubtedly there are in different parts of our country hundreds of persons holding the same faith, who, moved by the great spirit of Mahayana brotherhood, are endeavouring to accomplish this great task. It is our earnest hope that these persons will combine themselves in one solid body in order that they may cooperate for the good of mankind. This is why we have decided to organize the Federation of Mahayana Brotherhood."

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## Population of Japan Proper

The Government has officially published the result of the second census taken on October 1. It puts the total population of Japan Proper at 59,736,704 including 30,012,820 males and 29,723,884 females, the figures representing an increase of 3,773,651 or an annual increase of about 750,000 as compared with the census taken in 1620. Of the nations taking census, Japan is found to be one of the most populous countries of the world, she being the next largest to India, the United States and Germany. She also surpasses in density any of the European countries except Belgium, Holland and England as it contains as many as 2,425 per square *ri* and this shows an increase of 153 as against the preceding census. In this connection, it must be noted that the census figures, while excluding tens of thousands of Japanese living abroad, includes thousands of alien residents in our country.

### Population of Different Prefectures

Of the prefectures, Tokyo-fu with 4,484,845 heads the list, followed by Osaka-fu with 3,059,502 and Hokkaido, Aichi-ken and Fukuoka-ken each with more than two millions, Niigata-ken and 21 others prefectures each with more than one millon, Akita-ken and 8 other prefectures each with more than 700,000 and Miyagi-ken and 8 other prefecture each with more than half a million, while in Tottori-ken the population is less than half a million—the prefecture containing the smallest population in Japan Proper. On the other hand, Tokyo and Osaka are most densely populated, each having 32,229 and 26,493 per square *ri*, while Hakkaido and Iwate-ken are most sparsely inhabited with only 390 and 912 respectively.

### Population of Cities

The following are the populations of principal cities in Japan Proper having more than 50,000:

| City | Population |
|---|---|
| Osaka | 2,114,809 |
| Tokyo | 1,995,303 |
| Nagoya | 768,560 |
| Kyoto | 679,976 |
| Kobe | 644,212 |

| | |
|---|---|
| Yokohama | 405,888 |
| Hiroshima | 195,731 |
| Nagasaki | 189,071 |
| Hakodate | 163,772 |
| Kanazawa | 147,420 |
| Kumamoto | 147,174 |
| Fukuoka | 146,005 |
| Sapporo | 145,060 |
| Sendai | 142,894 |
| Kure | 139,380 |
| Otaru | 134,470 |
| Kagoshima | 124,734 |
| Okayama | 124,521 |
| Yawata | 118,376 |
| Niigata | 108,941 |
| Sakai | 105,009 |
| Yokosuka | 101,792 |
| Saseho | 95,736 |
| Moji | 95,087 |
| Wakayama | 94,323 |
| Shimonoseki | 92,317 |
| Hamamatsu | 92,152 |
| Shizuoka | 84,772 |
| Toyohashi | 82,371 |
| Gifu | 81,902 |
| Utsunomiya | 76,138 |
| Tokushima | 74,544 |
| Maebashi | 73,688 |
| Asahigawa | 72,341 |
| Kurume | 72,221 |
| Takamatsu | 71,897 |
| Kofu | 68,274 |
| Omuta | 68,256 |
| Toyama | 67,490 |
| Nagano | 66,555 |
| Kochi | 65,722 |
| Matsumoto | 63,427 |
| Fukui | 59,943 |
| Aomori | 58,794 |
| Matsuyama | 58,292 |
| Yamagata | 55,994 |
| Himeji | 55,713 |
| Naha | 54,643 |
| Kawasaki | 54,634 |
| Oita | 53,352 |
| Nagaoka | 53,158 |
| Tsu | 52,536 |
| Kokura | 51,663 |
| Muroran | 50,040 |
| Morioka | 50,030 |

From the above, it is ascertained that there are in Japan Proper 22 cities with more than 100,000 population.

#### Formosa and Saghalien

The population of Formosa and Saghalien are as follow:

| Territory | Population |
|---|---|
| Formosa | 3,994,236 |
| Saghalien | 203,504 |

The figures, as compared with the preceding census, show an increase of 338,928 in Formosa and 97,605 in Saghalien.

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### Expenditure on Compulsory Education

According to the latest investigation made by the Educational Department, the monthly salaries of elementary school teachers in Japan range between 260 *yen* and 30 *yen*, the average being 55.05 *yen*. The annual expense on elementary education, which is compulsory, which is partly defrayed from the States coffers and partly from the revenues of town and village officers, is 23 *yen* per pupil, 1,178 *yen* per class and 17,042 *yen* per school.

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### Birth-Rate in Japan Proper

According to an investigation made by the Statistics Section of the Tokyo Municipality, the total number of births in the metropolis during 1924 was 50,437, including 25,480 males and 24,957 females. This means the average birth of 137.7 per day and 5.7 per hour. The number of births in Japan Proper during the year under review was 1,998,518, including 1,019,986 males and 998,520 females, the average birth-rate being 5,463 per day.

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### What Will Save the East?

In the December issue of the *Daito Bunka*, a magazine published by the Daito Bunka

Kyokai (Great Eastern Culture Assoication), of which Count Enkichi Oki, former Minister of Justice, Mr. Chu Egi, former Minister of Education, and many other influential men are members, Mr. Kokei Hayashi writes on "Things of Which Japan is Proud." In the course of this article, the writer makes the following interesting remark:—

"The first Constitution promulgated in Japan was one framed by Prince Shotoku. It was a true Constitution based on morality and faith. A modern Constitution is complete in form but is lacking in the foundation of faith. It is framed on the idea of rights and duties and has its starting point on the assumption that men are inherently sinners and must be restrained by law from committing crimes. This conception of mankind is the root of the present degeneracy of the world, which has lost faith, is in the dark as to its aim and destination and has to be governed by law.

"Japan seems to have had in the past many things of which she may be proud, but has she any such thing at present or will she have in the future? To me it appears that she has none except Buddhist civilization, which is the backbone of our national character, strength and solidity. The salvation of the present degenerated Japan can come from nowhere except from the vigorous action of enlightened and pure-hearted Buddhists, who have freed themselves from the fetters of the rotten Buddhism of old. Activities springing from enlightened Buddhist faith will alone save the East."

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## Buddhists in Burma

It is with a great pleasure to learn that Buddhists in Burma founded in 1923 a Mission and are actively engaged in the propagation of their faith. The founder and president of the Mission is Mr. Saya M. Surya, B. A. (Distn.), B. T., M. L. N. U. (Lond.) and the international field secretary the Rev. S. N. Sarman, M. B. Inst. Ph. S. (Lond.)., F. T. S. The latter gentleman has just written us a cordial letter of greeting, saying, "I understand that your journal was started recently. We, here, feel it a great pleasure to learn about the progress and revival of 'Dharma' in Japan; and wish sincerely for the success of such noble work in the Land of the Rising Sun." Mr. Sarman has also sent us a copy of the objects of the Mission and literature regarding "Fellowship" in his Mission. It is declared in these that the Mission "stands for Service to life in general, and to humanity in particular, by the propagation of Dharma and the advancement of Bodha (spiritual consciousness)" and that it "does not recognise difference of race, colour or sex." The objects of the Mission as declared in the original deed of foundation are:—

1. To prevent, by all lawful means, the slow and systematic decay of Buddhism, which is going on in Burma and the other Buddhist coun-

tries of the world, and to draw a fraction of the attention of Buddhists to matters of religion in the midst of their worldly struggles for material prosperity, as religion is the true foundation of material and spiritual progress.

2. To establish Buddhist Schools, Colleges, and Universities, and thus facilitate the production of peaceful citizens in Burma and other countries.

3. To bring, by all lawful means, the Great Maha-Bodhi Temple at Buddha-Gaya, the Rishipattana (Sarnath) at Benares, the Sala Grove at Kusinagara, the Lumbini Grove at Kapilavastu, and other sacred Buddhist shrines, under Buddhist control and into Buddhist possession.

4. Prevention, by lawful means, of the killing of living beings, and of the causing of pain to living beings. Picketting of meat-stalls and fish-stalls and other similar unpleasant measures are highly condemned by this Mission and shall never be resorted to by the workers of this Mission, as a means of attaining the objects of this Mission.

5. To initiate people, without distinction of age, sex, clime, colour or race, into the Occult Practice of the Art of Nirvana, which alone, if practised systematically, will make man realise what he is and what the Universe is. It is the practice of the Art of Nirvana that enabled Lord Gautama Buddha to become a Maha-Bodhi. Lord Buddha is a model for imitation.

6. The construction of water tubs near wells for beasts and birds.

7. Opening of hospitals for beasts and human beings.

8. Prevention, by lawful means, of smoking, drinking, the consumption of tobacco, opium, ganja and similar intoxicants.

9. The opening of vegetarian hotels, bread-shops etc, to discourage the eating of meat and fish; picketting of Un-Buddhistic hotels, and bread shops, and of liquor shops, opium shops, ganja shops and other shops selling intoxicants, is highly condemned by this Mission and shall never be resorted to by the workers of this Mission as a means of attaining the object of this Mission.

10. Opening of sheds for cows that are helpless and have been purchased by the Mission or by any other sympathiser, to prevent them from being slaughtered. Here again, picketting is highly condemned by the Mission.

11. The cultivation of Universal Brotherhood and the International Brotherhood of Man.

12. The feeding of the poor and the starving, monks and nuns without difference of colour, creed or clime, and the feeding of Brahmanas, as per the Subha Sutta of the Lord Gautama Buddha and the Law of Kindness.

13. Relief work against famine and destruction by flood, earthquake, etc.

14. The care of orphans, and the opening and maintenance of orphanages.

15. Opening and maintenance of convenient halls for the practice of the Art of Nirvana.

16. The bringing round of, and the opening of homes for, parentless and guardianless street boys and girls.

17. The suppression, by all lawful means, of brothels and prostitution.

18. Opening of homes for fallen sisters to reclaim them.

19. To encourage legal marriages of women and thus diminish the number of fatherless children.

20, To take charge of juvenile prisoners to reform them.

21. Helping ex-prisoners, by all lawful means, to lead a virtuous life.

22. Opening of presses and book depots for the publication of books, pamphlets, treatises, etc., on the Art of Nirvana and also other books, the profits, if any, to go to the Mission.

23. The translation into English, Burmese and other languages of works on Buddhism in Pali and Sanskrit, by Hindus or Buddhists.

24. To open institutes for psychical and spiritual research.

25. To arranges public demonstrations of psychical and spiritual powers by practisers and masters of the Art of Nirvana.

26. The writing, publication and sale of Pali books written in the Devanagari alphabet. This will save the sounds of Pali words from being mutilated and mispronounced systematically, as now. This will also help the formation of world-conferences of Buddhists.

27. To organise and arrange world conferences of Buddhists.

28. To establish a permanent international connection between the

Buddhists of the East and the Buddhists of the West.

29. Relief to the sick and the poor in all possible ways.

30. To arrange and organise spiritual help to Buddhist prisoners.

31. To preach and propagate the equality of man and woman in all respects and thus to establish the equal rights of women in every department of human life.

32. To revive in the world the practice of the doctrines "Matridevo Bhava" (Let your mother be your Lord), "Pitridevo Bhava" (Let your father be your Lord), "Acharyadevo Bhava" (Let your teacher be your Lord).

33. To revive in the world, the practice of the doctrines, namely, Desire Not, Kill Not, Lie Not, Steal Not, be pure and calm in thought, word and deed.

34. To revive, and develop, on modern lines the natural, spiritual and cheap system of Education, imparted in olden times.

35. To take charge of Buddhist schools, monasteries, nunneries and pagodas that require help and supervision.

36. The establishment of Free Libraries, and Reading Rooms containing Buddhist literature among other books and papers.

37. Propagation of Buddhism by means of sermons and publication, sale and free distribution of books, papers, pamphlets, etc., and by all other reasonable methods not stated above.

All correspondence should be addressed to :—
**P. O. Box No. 1073, RANGOON.**

## Conference of Korean Buddhist Priests

There are at present 36 headquarters of Buddhist temples in Chosen. The Korean priests of these temples have hitherto had no intercourse with the outside world, leading a secluded life. Of late, however, they have awakened to the tendency of the times and begun keenly to feel the necessity of propagation of Buddhism. Accordingly a meeting was held in Seoul for three days from October 16, at which sixty priests and assistant-priests were in attendance and adopted the following resolutions :

(1) To bring about the unity of different Buddhist sects in Chosen; (2) to strive for the progagation of Buddhism and promotion of education; (3) to solidify the financial status of Buddhist institutions; and (4) to revise old monastery laws at variance with the tendency of the times.

It was also decided that ways and means to be taken for carrying out these resolutions should be brought up for discussion at a future meeting.

## Activity of Nishi Hongan-ji in Ameirca and Hawaii

The untiring exertion on the part of Nishi Hongan-ji for the propagation of Buddhism in America and Hawaii seems to be slowly and yet steadily producing perceptible results. For, according to a report appearing in a certain American paper to hand, there are some Europeans and Americans in Hawaii and Calfornia who have erected at their own initiative Buddhist halls and hold regular weekly meetings. Three of such persons have become priests of Nishi Hongan-ji missions and ten others, including some ladies, preachers. Particularly interesting is the fact that they have begun to choose a Buddhist hall as the place for conducting marriage rites. It is further reported that Buddhists of the Nishi Hongan-ji Sect in California have recently decided to

raise by public subscription half a million dollars to be used for the propagation of Buddhism, and that the Rev. Sonyu Otani, Superintendant of Nishi Hongan-ji, is now making an extensive tour in Calfornia in order to inspect over 50 Nishi Hongan-ji missions there. He is expected to finish his inspection in different states of the West during the course of this month, and after giving a series of lectures on Buddhism in the universities of Standford and Berkeley and various other important places, will continue his travel through different states of the East for the same purpose. The paper adds that a Buddhist mission of Nishi Hongan-ji Sect will be erected in New York in the near future.

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## New Chair of Buddhism in Kyoto Imperial University

The Imperial University of Tokyo established long ago a chair of Buddhism, but the Kyoto Imperial University has so far had none, though there are chairs of Indian philosophy and religion. In conformity with the requirement of the times, the authorities of the institution have decided to establish it from next year.

## Periodical Publication by Imperial Academy

The Imperial Academy of Tokyo, which has been contemplating the publication in European languages of a periodical in order to convey results of researches by our scholars quickly to foreign countries, has decided to publish the first issue in February next. The Committee in charge of the work are now busy collecting necessary materials and intend to publish about one thousand copies, of the first number to be distributed among university libraries and various other scientific institutions at home and abroad. Hitherto, Japanese scholars have often had the disadvantage of being outstripped by foreign scholars in the acquisition of priority rights in regard to scientific inventions on account of the non-existence of this sort of organs. It is hoped that the new periodical will prove beneficial to our scholars in this respect.

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## Study of Buddhism in Hawaii

The members of Y.M.B.A. in Lihue, Kauai, T. Hawaii, have decided to establish a class for studying Buddhism. The new institution is devided into two departments, the one for young men and the other for students. The class opened on the night of October 24 when 120 person were admitted.

# Our Contributors

**Prof. Bruno Petzold**, who contributes the opening article of this issue, is a profound scholar. He has lived in Japan since 1911, serving as Professor of German literature in the Dai Ichi Koto Gakko (First High School) of Tokyo. No one has dealt with the subject he treats in his article in such a systematic, scientific and masterly way. A very valuable contribution to the study of Buddhism, we have no doubt that it will be highly appreciated by our readers.

**Mr. Shujiro Watanabe** is a historian of note, being especially at home with the subject of Japan's early intercourse with foreign countries. His book entitled " Sekai ni okeru Nihonjin " meaning Japanese outside Japan, which was published many years ago, has had a wide circle of readers. It will shortly be reprinted and an English translation is also in preparation.

**The Rt Rev. S. Arai**, Abbot of the Sojiji, Tsurumi, is an outstanding figure in the religious circles of Japan. As Superintendent of the Zen Sect and a man of high personal character, he is looked up to with great respect by a great many people. He is a great scholar and is the highest authority on Zen Buddhism.

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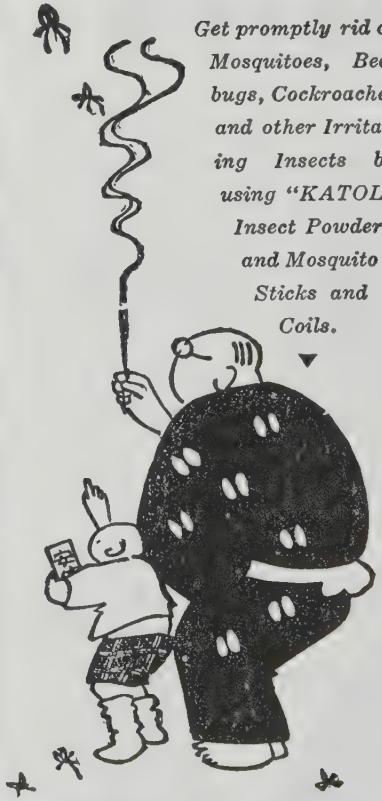

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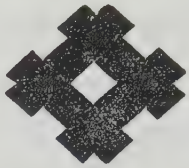

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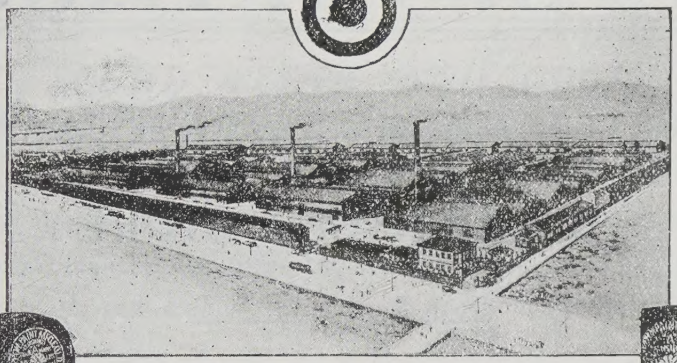

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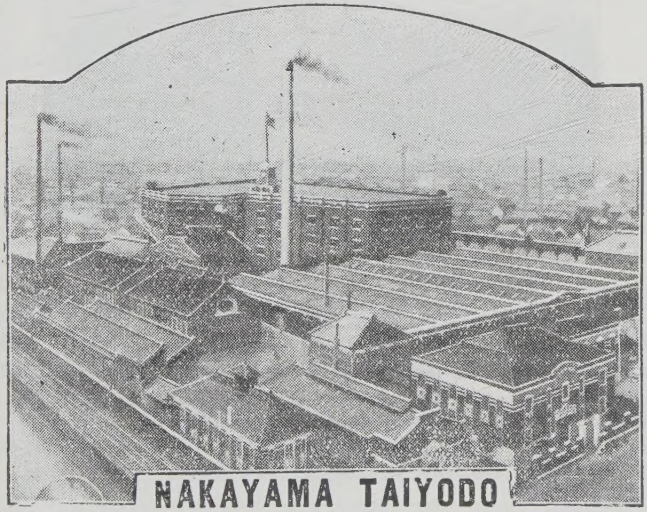


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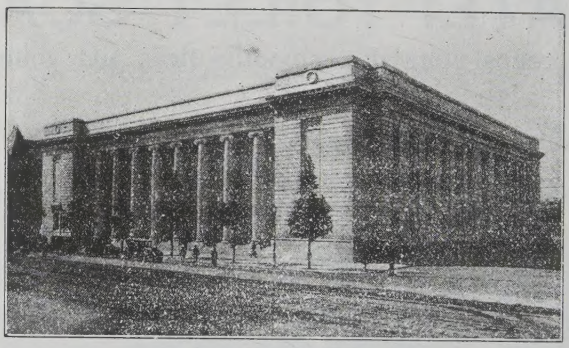

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